LIBERATION NEWS SERVICE

NO. 167 MAY 29, 1969

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SOME CORRECTIONS:

1) In the MUTINY AT FORT ORD story on page 1 of LNS #166, May 24, 1969, there is an error in the fourth paragraph of the story. The sentence should read: "He also promised that other complaints..." That is, delete the word "no."

2) In this packet on Page 17, in a short story entitled HANDJOBS, SECURITY STYLE. In the last paragraph, the name of the system is Identimat, and the next to last sentence should read, "If they jive, you're in."

SOME ANNOUNCEMENTS:

1) Some papers may not receive the Friday (May 31, 1969) packet in time to include coverage of the anticipated May 30 events in Berkeley. If necessary, please call our San Francisco bureau and we will get the story to you by telephone.

2) If you find a blank or a missing page, or a badly printed graphic, call us collect if your need is immediate, or write to us. We'll send you another page air mail special delivery.

LIBERATION NEWS SERVICE

May 29, 1969
Issue #167
Published twice weekly
Subscription: $15/month - $180/year

SECOND CLASS POSTAGE
PAID AT NEW YORK, NY

160 Claremont Ave.,
New York, N.Y. 10027
Phone 212-749-2200

San Francisco bureau:
330 Grove St.
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JURY CONVICTS MILWAUKEE 14

by Dennis Gall

LIBERATION News Service

MILWAUKEE (LNS) -- In his opening statement to the jury, Fred Ojile of the Milwaukee 14 said, "The issue for me is that we are working to fight fanaticism. A fanatic is someone who has a total grasp of a half-truth."

Assistant district attorney Allen Samson in his opening statement reflected that half truth. The contention of the district attorney was that the action of the Milwaukee 14 was simply, "arson, theft and burglary." The other half, that is, the war in Vietnam, the Selective Service System, and the immorality of this government was "irrelevant" according to the state.

Samson spent a great deal of time establishing that the napalmed draft records were of value, and that therefore the act of destroying them constituted a crime. The 12 defendants (two of the 14 separated themselves from the joint defense) spoke to the value of the human lives that the records threatened. And though Judge Charles Larson ruled again and again that such contentions were irrelevant to the issue, he could not stop the twelve from presenting their side of the "truth." They were without lawyers, by their own choice; their attorneys had told them that, under the circumstances, there was no legal defense left to them, the twelve defendants declared again and again, over the half-hearted and wearisome objections of Samson, that the essential issue of the case was the existence of illegal slavery -- the Selective Service System.

Ruth Young, clerk of local board 46, was called as a witness by the state to testify as to how much time and money was spent in reconstructing the destroyed files. She even explained how she had to cut off the burned edges of the partially destroyed files, and as far as the D.A. was concerned, that was all there was to it.

Father Janicke told the jury that "I will show that the cutting of edges off draft files that are burned with gasoline or napalm is not the same as cutting off human limbs burned by napalm.

Throughout the trial, the judge and district attorney kept hammering home what they felt was relevant--arson, theft and burglary. The defendants were not allowed to clarify their position on the war, its relation to poverty in this country, or the obvious failure of this nation's judiciary to rule on the issue of the legality of the war in Vietnam.

The state, though certain they had all the hard facts they needed to convict the 12, kept telling the jury that they too were opposed to the Vietnam war. DA Samson was obviously uncomfortable everytime he rose to object to poverty, war and racism as irrelevant. Samson told a friend after the third day of the two-week trial, "This makes the state look like a fool."

As in the trial of the Catonsville 9, one of the district attorneys was black. Milwaukee District Attorney Harold Jackson kept telling the jury that he too, knew about the problems of poverty and racism, but pointed out how his people "waited 100 years for justice." The DA's did not go as far as one of the DAs in the Catonsville trial went to prove their liberalism.

The black district attorney in the Catonsville, Md. trial wore a Milwaukee 14 armband. The Milwaukee DAs, however, were almost neurotic in their attempts to show the jury that they, too, were good guys.

Fred Ojile summed up what the 12 had hoped to do during the trial," I want next week to be a dialog. If you (the jury) have any questions, please ask them. If that's not allowed, then discuss it among yourselves. If that's not allowed, then discuss it with your own soul. And no one can stop you from doing that."

Fred's hope, the DA's fear, were both unfounded. Despite 12 emotional and deeply moving closing statements by defendants, it only took the predominantly Catholic jury one

more...

hour and nine minutes to bring in a guilty verdict on all three counts -- burglary, arson and theft. The twelve are presently free on bail pending sentencing on June 6.

After the verdict was read, a young woman in the courtroom rose and shouted to the jury, "We want to thank you, members of the jury, for finding Jesus Christ guilty again."

At this point, the courtroom broke into song. Judge Larson ordered it cleared. Within five minutes, Sheriff's deputies dragged 150 limp and screaming young people from the courtroom. Larson was visibly shaken by this action, and held three of the defendants for contempt because of statements they had made earlier in the trial.

John Higgenbottom was fined $25 or five days for calling Larson "despicable."

Doug Marvy was fined $50 or ten days for calling the judge "grandfather Larson," and telling the Judge at one point, "You should resign."

Fred Ojile was also fined $50 or ten days for asking at one point during the trial that all charges be dismissed because of "the incompetence of this court."

In addition, Father James Harney was also held in contempt for objecting to the fact that Larson waited until the end of the trial before making the three contempt citations. James Forest told Larson after the verdict "to be found guilty under the rules you worship is an honor."

The last few moments of the trial reflected the sense of total frustration thathad built up for over two weeks. The 12 were unable to turn the courtroom into a forum, and their supporters did the only thing there was left to do. They gathered outside the courtroom and sang. Four draft cards and a five-dollar bill were burned. The 12 now face up to 18 years on the state charges, plus a federal trial later. Two other defendants, Jerry Gardner and Michael Cullen will be tried separately sometime next fall.

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ROCKEFELLER IS PERSONA NON GRATA IN PERU -- AND ELSEWHERE

By Alan Howard
LIBERATION News Service

Nelson Rockefeller, arriving in Bogota, Colombia, to begin the second leg of his tour of Latin America, was greeted by thousands of demonstrators who hung his effigy and burned U.S. flags. His reception there was typical of the growing anti-imperialist feeling that the U.S. is facing throughout Latin America.

Last week, Peru announced that Rocky was not welcome in that country. The vice president of Guatemala said that Rocky's visit of a few hours was useless, and in Honduras, a student, protesting the visit, was killed by police.

The reason for the Rockefeller mission is clear. The Alliance for Progress is a dismal failure, and nobody appreciates the danger of this failure better than Nelson Rockefeller.

"The Alliance has raised aspirations," he said recently, "but there is a feeling that these have not been realized."

The germinal idea for the Alliance appeared in the Rockefeller Panel Reports more than ten years ago. The liberal ideologists realized at that time that the traditional exploitation of raw materials and domination of Latin American markets would not be tolerated much longer by the people of those countries.

With the advent of Castro and a concrete alternative to capitalist development in the hemisphere, the situation became critical. So we got the Alliance, the Peace Corps, and lots of rhetoric about aspirations and development.

Profits on U.S. investments in the area, including Rocky's own extensive holdings in oil, banking, construction, agriculture and supermarkets, have steadily increased, while the quality of life for most Latin Americans has deteriorated.

Food production has fallen behind population growth, which means that 250 million people, already undernourished, are getting less food than they used to; earnings from exports are

still far below the minimum goals set for development; most countries are still so dependent on a single product in the world market can bring an entire nation to its knees.

Resentment of U.S. control over national resources is growing rapidly, and some of the American businessman's staunchest allies have begun to desert the ship.

The seriousness of this latest development has been brought to light by the recent actions of the military government in Peru.

When General Juan Velasco Alvarado ousted the civilian government last October, the men who make policy in Washington seemed to take the news philosophically. They have put a lot of work into the officer corps of Latin American armies, training them in the latest counter-insurgency techniques and instilling in them the idea that they must serve as the last line of defense against popular social revolutions.

The U.S. would prefer the democratic facade of elected governments, but when Latin military men get impatient with the parliamentary games of the politicians, or perhaps a little over anxious with a reform-minded government, they step in "to restore order."

Then the U.S. press goes to work to explain to the American people how those poor Latins just don't understand democracy, and how the military is a necessary evil and we have to learn to live with it.

Listen to The New York Times, a few days after Peruvian generals took over: Velasco was described as "businesslike...with a strong interest in economics and finance...conservative, nationalistic, suspicious of politicians, a brilliant staff officer, a man who speaks quietly and who has said he despises demagogues."

But then something went wrong. Velasco actually started acting in the interests of the Peruvian people by seizing the refinery and oil-fields of the International Petroleum Co. (IPC), a subsidiary of Rockefeller's Standard Oil. The IPC had been extracting oil illegally for the past 40 years, Velasco said, and Peru would not turn back control of the operation until the company paid off a $15 million government claim.

The company refused and Peru stood firm. The U.S. threatened economic sanctions in the form of cutting off the annual purchase of $65 million worth of Peruvian sugar, and Peru retaliated by restoring diplomatic relations with the Soviet Union. There were rumors of a coup by dissident military men -- the usual CIA manner of dealing with governments that won't fall into line -- but Velasco's actions have received enthusiastic popular approval and his support from broad sectors of Peruvian society seems secure.

The conflict reached a new level last week when Peru expelled all U.S. military personnel in the country in retaliation for Washington's decision to suspend military aid. And, after hinting for weeks about the "uselessness" of Rocky's impending visit, the Peruvian government flatly stated that he was not welcome.

Now The New York Times refers to the "Velasco regime...being trapped by powerful nationalist sentiment they deliberately exploited," and mutters darkly about the sad necessity of economic sanctions and possibly even a break in diplomatic relations.

The Times even mentioned the apparently relevant fact that one of Velasco's chief advisors was a Marxist, to which a Peruvian officer reponded that that was correct and that "he is arguing for the same things we want, and he is an expert in the field. We need him."

The independent attitude of the Velasco government is a confusing but ominous portent for the U.S. business and the power brokers in Washington. Latin American military men are not supposed to be anti-imperialists, and when they get urges in that direction they can almost always be bought off or intimidated into accepting the U.S. line.

So far, neither the carrot nor the stick has worked on Velasco, and now Rocky won't even get a chance to talk to his renegade general.

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CONFLICT IN SEATTLE

SEATTLE (LNS) -- Three weeks of debate, violent confrontation and confusion has ended here with the resignation of Carl Dakan from the Board of Trustees of Seattle Community College.

The main issue, according to Walt Crowley of Helix, was whether or not SCC would be permitted to carry out a new program that would shift higher level occupational training to the North Campus, still under construction, and out of the predominantly black Central Area. Both SDS and the Black Student Union (BSU) criticized the program as being clearly designed to track SSC students and to keep Central Area students in inferior occupations, ie., in their place.

Negotiations kept breaking down as confrontations between students and police grew more violent. The cops used everything from their fists to tear gas and thekids fought back with bottles and stones. Almost every day in the last hectic week saw blood spilled on both sides.

The fighting reached a climax on Monday, May 26. After hours of battling around Garfield High School, the cops managed to disperse the crowd as more cruisers and reinforcements arrived on the scene. In the next hour, three cops were shot in the ass by a sniper who either had a vicious sense of humor or simply aimed for the largest area of his target's anatomy. (The marksman has not been found). Before the battle ended, forty people were arrested, most of them black teenagers.

The BSU has claimed a victory with the resignation of Dakan, apparently on the assumption that a black trustee will now be named to the board. But there is still a great deal of doubt about whether this will prevent SCC from carrying out its racist policies in curriculum and construction.

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the people will win

CAMBODIA THREATENS TO SUE U.S.

PHOM PENH (LNS) -- Prince Norodom Sinanouk threatened to sue the United States government for $4 million in the World Court, unless Cambodia receives compensation for defoliation of trees.

Sihanouk said that during April, U.S. planes defoliated 37,000 acres of rubber trees in Kampong Cham province, next to South Vietnam. The spraying of the trees with chemical defoliant caused "unprecedented catastrophe."

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WORK-IN WARNING TO BUSINESS

WASHINGTON, D.C. (LNS) -- The rash of business groups' warnings about an SDS plot to infiltrate their factories this summer has been traced to a conspiracy between the F.B.I. and the U.S. Chamber of Commerce.

On April 23, William C. Sullivan, Assistant Director of the F.B.I. for "domestic intelligence," made a speech on the subject of the SDS work-in at the annual convention of the Chamber of Commerce. During his speech before the Chamber of Commerce, Sullivan brandished an "SDS work-in manual," which he said had been published by the New York Regional Office of SDS. The New York Regional Office, however, didn't publish any "work-in manual."

Then on May 20, the "Washington Report" a publication of the Chamber of Commerce, with a circulation of 160,000 businessmen, was sent out, containing a letter from Arch N. Booth, executive vice president of the Chamber. Arch warns..."Let's all work together to contain SDS. It (SDS) can't win, but it can damage."

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ALL SPACE TO THE SPACED

by Princess Ananka
LIBERATION News Service

Amerikan boredom and destruction drove us out of our minds and we found each other. We met outside customs and laws: we met in rythmic acid desire. Now we live in back country communes in outlaw apartments and on the streets: telegraph avenue guadalupe mifrin street, saint marks place - i recognize your eyes on our street in every city. The businessmen, their politicans and police, hate and fear us because our very bodies are the negation of the Amerikan plastic prison. Our vibrations are sirens calling to all the children held captive by parents and schools. We are the future spreading faster than fire. In May, the number one song on every country radio station was a tennessee country boy singing about his california hippie girl. We are the living connections within our generation. We are a people.

Amerika is a system of commodities. Money lubricates the flow of goods. The streets are for trucks and cars carrying merchandise and workers from one factory/office/box to another. Our houses and our streets are where we live and gather. Amerika, with its enticing money and its vicious dog police, is trying to drive us off the streets, trying to chase each of us back into his own isolated box. But they can't tear us apart because they can't see our bonds. Our bonds are shared energy/emotions. Amerika can't comprehend us. The politicians and police strike out wildly, like rabid dogs. We hold a street dance in madison: they attack us with tear gas and clubs. We build a park in berkeley: they attack us with shotguns and hiliocoptors.

We're learning to defend ourselves. We'll learn to vanish and reappear. We'll survive. We are the future

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ALL POWER TO THE PEOPLE

JOURNALISM VS. EXPERIENCE

SAN FRANCISCO (LNS) -- The New York Times might report it like this: "Five high school students were beaten and arrested May 16 on Mount Tamalpais. They had been sitting on the ground talking when a sheriff's deputy asked them to disperse. As they attempted to leave, they were asked for identification. One student, who didn't have his wallet with him, was arrested and thrown to the ground. His friends allegedly tried to proclaim their constitutional rights and were beaten and arrested. All five were charged with violation of curfew, disturbing the peace, resisting arrest and felonious assault."

But one victim tells it like this:

"I told him I wasn't going any place with him until he told me why I was being arrested, and informed me of my rights. He didn't answer but threw me down on the ground...shoved and punched me. He hit Terry full force on the head with the billy club, which brought an instant splatter of blood from Terry's head. It ran all the way down to his feet, and spurted all over me, too. Bill was hit with a billy club across the mouth and a few kicks to the chest, groin and back.

"At the station house, they beat Bill. I could hear bangs against the wall. I went over to the door, and pounded on it, telling them to stop. A second later a cop flung the door open, and said, "I'll teach you to mess with my door!" and threw my arms in a double hammerlock, with my face against the wall. He then put the handcuffs back on me, much tighter than before."

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'tis the final conflict,
Let each stand in his place,
The International Movement
Shall be the human race.

from the internationale

AN LNS BOOK REVIEW:

A BOOK FOR A FIGHTING MOVEMENT

by Jomo Raskin

LIBERATION News Service

Books save lives. An Englishman in Africa kept a charging rhinoceros at bay by stuffing his copy of Aristotle down its throat.

Profusely illustrated, black-and-red-covered, "The Bust Book" is a 76-page paperback which fits snugly into a back pocket. It isn't much use as a blunt instrument against a rhinoceros, but it is indispensable to the movement.

It can be used against the pigs. It can help you avoid arrests, it can help you after you've been arrested. It's what's been needed all along. It was missed at Columbia, at Chicago, at San Francisco State -- wherever there are cops and judges, injunctions and subpoenas.

As the movement grows and repression mounts, it will be more and more valuable. It should be carried every place, put on with clothes in the morning. You should bust your ass to read it. It's as revolutionary as the little red book, as American as Thoreau's "Civil Disobedience." "The Bust Book" embodies the revolutionary spirit of the movement. It is published anonymously. It is a communal effort, the work of writers, artists and photographers who don't want recognition for individual efforts. They want to aid the movement and are part of the movement. Their book is an act in the stream of revolution.

"The Bust Book" is authoritative. The authors know the intricacies of the law. From experience in the courts as people in other states will have to make adjustments. But there are basic insights applicable throughout the U.S.

Short interviews with people who were in Chicago last August, at New York's Stop theDraft Week a year ago December and with Abbie Hoffman, offer particular and revealing accounts of confrontations with cops. People will not want to act as Abbie acts, but his words are joyful and his sense that legal institutions must not be legitimatized is indispensable.

There are nine chapters, from freedom, through arrest, jail, arraignment, bail and trial strategy. There are special sections on drugs and for people under 21. In the last chapter -- "Don't Talk -- By Any Means Necessary" -- the authors write, "So far all that is required of most of us is that we keep our mouths shut. This is the beginning of self-defense for our movement."

Care and Calm

"The Bust Book" looks honestly at severe problems which face the movement, but isn't alarmist. The authors aren't afraid to speak of repression, but know that care and calm organization, rather than hysterical alarm, is needed.

"The Bust Book" is a whole world. Its sketches, photographs and poems are as essential as its facts about the law. This movement is for liberation. The society is unmasked and at the same time a new society is in the making. "The Bust Book" reveals the law as it works, and offers a community of struggle, comradeship. There are photographs of New York Panthers outside the criminal court building, students at San Francisco State, plainclothes cops, arrests in the ghetto. Eldridge and Che are here too. The actors and scenes before us on the page offer the realities of contemporary history. Illustrations from "Alice in Wonderland" and Blake's poem "The Garden of Love" mock the absurdity of the law and "justice," and cheer us up at the same time.

"The Bust Book" is a weapon for struggle and liberation. It offers the word on the law for radicals. The closing lines of the book, from Ho Chi Minh's prison diary, are prophetic:

Those who protest at injustice
are people of true merit.
When the prison doors are opened,
the real dragon will fly out.

* * *

(For a copy of the bust book, send 75¢ to LIBERATION News Service, 160 Claremont Ave., New York, N.Y. 10027.)

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AN LNS BOOK REVIEW: REVOLUTIONARY OR STRAWBERRY, UNRIPE

by Jomo Raskin

LIBERATION News Service

The Strawberry Statement: Notes of a College Revolutionary, by James Simon Kunen, 151 pp. Random House, $4.95.

James Simon Kunen is twenty years old and a student at Columbia. The Strawberry Statement is mostly about his experiences on campus last year. His book offers a personal view of the rebellion and its repercussions. Mr. Kunen has a sense of humor, and he has a feeling for the dramatic.

He asks us to see events on campus as if they were on television. Everything is parodied. Mr. Kunen writes burlesque and farce.

While he lives in occupied Low Library, "In through the window like Batman climbs Professor Orest Ranum, liberal, his academic robes billowing in the wind." The liberal Professor Ranum is a pompous fool . Mr. Kunen is at his best when he satirizes professors, presidents, judges.

He describes this scene which is familiar to most demonstrators:

There are about eighty of us being called to judgement. We are divided into small groups according to who our arresting officer was. A succession of Lawyers' Guild attorneys rise to present impassioned and more or less eloquent appeals for putting off the trial for at least sixty days. They want to raise certain constitutional issues regarding dissent and the Bill of Rights, and they need time to get their stuff together. The judge is not impressed; in fact there is reason to believe that he may not be alive.

Like all good comedians, Kunen has a good sense of timing. He knows when to undercut, when to remove the robes from the Professor and the Judge and to reveal their puny frames

But Kunen is silly most of the time, rather than funny. He works too hard for effects, he contrives situations. His attempts at wit are bad, as in the following description:

the parallels between my roaches and the Viet Cong can hardly be ignored. There are seventeen parallels. Both my roaches and the V.C. are indigenous forces, are ignorant, ill-clad and underfed, they both drag away the bodies of their slain, come back no matter how many are killed, move by night, avoid prolonged engagements with the enemy, are not white, are fighting against people who are, have been fighting for generations, are of uncertain numbers, move via infiltration routes, are wily, are outarmed by the enemy, are contemptuous of death, are independent of outside control, are inscrutable, and are winning.

Mr. Kunen loses his light touch. This is all heavy handed stuff, crude, and counter-revolutionary.

The Strawberry Statement is subtitled "Notes of a College Revolutionary." Throughout the book, Mr. Kunen uses the words "we" and "you." He presents himself as a revolutionary speaking to grown-ups, parents, teachers, publishers, editors. Mr. Kunen wants to be the voice of the young. But he isn't a revolutionary. He isn't a radical. He is a 20 year old liberal.

During the takeover of buildings at Columbia last year, Mr. Kunen, with his sense of the dramatic, played at revolution.

"At 3:45, I smoke my first cigarette in four months," he writes, "and wonder if Lenin smoked."

"As the evening wears on I feel less useful and more alienated, as I assign myself the task of keeping the mayonnaise covered. After covering it twelve times, I give up and decide to write home. I wonder whether the Paris Commune was this boring."

Mr. Kunen's problem is that he is bored most of the time. He is 20 years old, but he seems closer to being 53. He is alienated, tired, sexless. For a time he is caught up in the student movement but not for long and in no profound way. He is unable to feel or think deeply. Mr. Kunen makes lists, catalogues, he goes over the surface of things. He never stays long enough in one place to find out what's happening, but he races away in taxis, buses, cars, bikes. He pretends that he is the insider; he drops names, hints, but he isn't at the heart of the revolution. He is in an isolated corner by himself. There are moments

when he is aroused but they are rare.

Someone behind us throws an empty Seven Up can which bounces off one of the plain clothes men's heads. Right off his grey crew cut. He yells 'Get back or somebody's going to get killed,' and reaches to his side, pulls out a gun and waves it at us. I yell 'he's got a gun' and bolt away, not knowing whether or not I am going to hear a bang.

It is a good description because Kunen has been moved and he recaptures the terror he felt. But it takes a gun to arouse him. Nothing seems more important than anything else.

"I'm thinking of writing a book called the Banality of Everything," Kunen writes, and for the most part he sees everything as banal. But The Strawberry Statement is the title he chooses because it sounds better on the market, it'll sell more copies. Mr. Kunen has cashed in on the Columbia rebellion. He doesn't talk to his fellow students, the student revolutionaries, he addresses a group of "gentlemen," as he calls them, and says "Since the First Republic of the United States is one hundred ninety-two years old and I am nineteen, I will give it one more chance." Mr. Kunen wants the gentleman to listen and respect him. He wants to be thought cute.

The Strawberry Statement is a sad book. Mr. Kunen is two people. He is a youthful student at Columbia who hates racism and the war in Vietnam, but he is also a tidy, respectable undergraduate. Mr. Kunen is funny when he stands with his own generation and pokes fun at the establishment. When he mocks the revolution, he goes sour, betrays his fellow students, and the vital, warm part of his own self.

Kunen tells us that during the crisis at Columbia, he appeared on TV. "It's hard to turn down the national tube," he notes. What happens on the program isn't what he had expected.

I had some problems with the station breaks, which always follow Burke's most cutting remarks, and with an overly enthusiastic member of the audience who jumps up to lead applause after each remark against me, effectively preventing me from answering them. It turns out that this clapper is the prompter who tells the audience when to applaud, according to the instructions given them before the show.

Mr. Burke, the interviewer, dubs Mr. Kunen a "deranged anarchist." He isn't, of course.

This is the feeling that in The Strawberry Statement he himself has rigged the show so that "the gentlemen" will not call him a "deranged anarchist." Mr. Kunen has been [illegible] despite his best intentions, by his own internalized scale of commercial, bourgeois values.

Perhaps someday someone will be able to write the personal account of the Columbia rebellion that is needed. That event was significant not only because it changed the student movement and challenged the centers of power in the University, but also because it changed people's personal lives. Careers were broken, others were started, marriages began, love affairs ended. Mr. Kunen didn't experience anything deeply, neither in the public nor the private arena, and his book is shallow. It is a documentary account of the McCarthy supporter who occupies a building, is at the center of important events for a moment, and then disappears into the university labyrinths, and the labyrinths of his own mind.

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CHICANOS CONFRONT PRESBYTERIANS

By M.E. Varela
LIBERATION News Service

SAN ANTONIO, Tex. (LNS) -- The Presbyterians thought that their national meeting in San Antonio, May 16-21, was going to be quiet--"a little on the dull side." They weren't prepared to be confronted, but brown and black militants charged them with being a racist, colonialist institution.

"Our people and the rest of the peoples of the Third World (Latin America, Asia and Africa) have been victims of the 3 M's of the white world...Missionaries, money and the marines", said Eliezer Risco, spokesman for the brown militants in attendance at the General Assembly.

Risco went on to express the feelings of not only the chicanos there, but of people moving for their liberation across the world. He noted that what all brown, black, yellow and red peoples seek is self-determination. "We want to, and we WILL decide for ourselves how we want to live, work, educate our children. And that is what this liberation movement is all about...self-determination. Missionaries have always been on the side of the invader, the man with the gun who came to colonize our people by using religion to ustify their stealing, murder, and exploitation. If the church wants to survive, IF the church IS to survive, it must put its moral force behind our revolutionary movements for self-determination."

Chicanos and Puerto Ricans had come to San Antonio from all over the United States: New Jersey, Detroit, Chicago, Milwaukee, Texas, New Mexico, Colorado, California. They attended the Presbyterian Assembly as "crisis interpreters" and drew up demands which would give the church a chance to move against its own racism and paternalism.

Most important of these demands were:

1. Any settlement houses, neighborhood centers, schools, etc. belonging to the Presbyterian church which served Spanish-speaking people should be turned over to the people as soon as possible to be communally owned and operated. The church should guarantee operation of these facilities by providing a budget for at least five years or as long as community people wished such money. A second part of this demand was: if the church owns any apartment buildings or houses in Spanish-speaking neighborhoods, it should turn them over to the tenants to be owned and operated in a low-income, housing cooperative.

2. "Spanish-speaking churches will no longer be considered as missions." Spanish-speaking churches, both here and in Latin America, should be independent to work out "a style of life and ministry that is reflective of our culture", which means our kind of worship, music, church programs, etc.

3. A percentage of all Presbyterian program funds (which runs in the millions of dollars for ministries, services, church and community development) equal to the percentage of Spanish-speaking population in a local area be set aside for the use of that community (this means, for instance, that in Albuquerque, which has a forty percent chicano population, forty percent of the Presbyterian program money would go to the community).

4. From $250,000 to $500,000 begiven in order to make possible the organizing of community control of church facilities and money, and for the chicano movement to hold conferences, workshops etc.

5. The most radical demand concerns foreign investments. The Presbyterian church, a billion dollar institution, isures its financial security by investing in stocks, bonds, real estate, etc., just like any other corporation. Many of these investments are in corporations which operate in Latin America, exploiting the land and labor of our brothers for U.S. corporate profit. The fifth demand calls for the church to cash in its stocks, and turn the money over to cooperative organizations (credit unions, etc.) of poor people in Latin America.

6. Support must be given to the black manifesto presented by James Froman.

And what was the churches response to these demands? Those of us in attendance at the assembly in San Antonio were not surprised at the racism and paternalism we found in this predominantly Anglo church. But we were surprised at the fear

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of chicano and black which we found among these well-dressed, well-educated people.

After black and brown demands were presented to the whole assembly, officials of the church rushed over to assure all of us how they were going to IMMEDIATELY take care of our demands. Since blacks and Puerto Ricans were occupying the 11th floor of the Presbyterian national offices in New York, and since Puerto Ricans and Mexicans were occupying McCormick (Presbyterian) Seminary in Chicago, perhaps they were afraid we would occupy something in San Antonio and disrupt their conference. So they invited us that evening to discuss our demands at their general council meeting (a high-ranking body of Prebyterian decision makers).

In true democratic fashion, one of the church spokesman pointed at two of the chicanos on stage and said, "You and you will represent your group." Seeing the look on our faces, (after all, you might suppose they'd let us choose our own representatives) he hastily added, "bring anyone else you'd like." So we did. Being a communal people, we did what came natural to us and brought about thirty-five of our companeros along.

After an hour or two of waiting for the fifty-man council to come and start the meeting, we were told by one late-arriving chicano that all the council was upstairs in the lobby milling around, some angrily denouncing the "take-over" of their meeting room.

Finally they got enough courage to send a black council member down to tell us that the council "wanted to meet itself first...and then will meet with two, AND ONLY TWO, of your people."

This happened to us time and time again during the assemby. We would be invited to meet with a committee, four or five of us would go, and the committee would have a sudden desire (when we walked into the room) to meet with itself first. These were some sacred people: the most affluent and secure in the world, yet they couldn't face a few chicanos.

And what did they finally do about us? In their same old paternalistic way, they offered the chicano movement the Menaul School in Albuqurque for a "Hispanic-American Institute" and a $50,000 budget to go along. Chicanos in New Mexico might want a training center at Menaul or a youth center, a universidad del los barrios, but the Presbyterians didn't and didn't think that we could think for ourselves. (At any rate they later withdrew this offer.)

They also offered half of the Ghost Ranch in Northern New Mexico--the half with little or no water, and as Jim Hall, director of Ghost Ranch said, "WE intend to create an organization which is broadly representative of the local areas" to receive the land. In other words, Reies Tijerina and other local people in the are not to be trusted to decide for themselves what they want.

The Presbyterians never did understand what we were demanding--self-determination. And more than anything else, they revealed to us the depth of their racism and paternalism. It appears that they will not understand our desire and commitment to self-determination until we confront them, with whatever force necessary, to stop them from acting as our white fathers.

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A LOT OF BULL ABOUT ANGOLA

NEW YORK (LNS) -- Angola is a large country on the west coast of Africa. A colony of Portugal for 400 years, its people are in the middle of an armed movement of liberation to throw off their oppressors. Severe fighting between Portuguese soldiers and guerrillas has been reported for several years; the Portuguese government is pouring huge amounts of military materiel (from jet bombers to napalm) and thousands of soldiers into the colony. But this is what Time magazine had to say about Angola in a New York Times ad:

"The name comes from the title of a Bantu chief: the N'gola.

"Portugal has owned it since 1575.

"They mine everything from salt to diamonds.

"In the Smithsonian Institution is a 13 foot, 2 inch 12-ton Angolan bull elephant. We shall

refrain from pointing out that that is a lot of bull elephant.

"288 residents of Angola receive Time each week."

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KILLERS WHO OBEYED NAZI ORDERS
RULLED 'INNOCENT' IN WEST GERMANY

LIBERATION News Service

WEST BERLIN (LNS) -- "I was only following orders!" was once the sort of thing you'd say in sarcastically ridiculing the Nazi mentality. But today, in West Germany, that derisive excuse is sufficient testimony from a Nazi war criminal to merit his acquittal.

The Nuremberg trials 20 years ago, in dead earnest, established in law the principle that people are responsible for their acts -- whether or not they are carried out under orders.

But the fifth penal chamber of the Federal High Court of Justice ruled recently that a former SS man accused of the murder of six Jews, Hermann Heinrich (found guilty and sentenced to six years in prison and five years of deprivation of civil rights) was in fact not guilty of complicity in the killings -- because he had acted on order and "without racial hate."

To justify the annulment of the verdict, according to Le Monde of Paris, the High Court invoked Article 50 of the German penal code. The Article had been modified on October 1, 1968, by an amendment which held that if a participant in a murder did not act with "particularly vile motives", he would not have to answer to a charge of murder.

The High Court claimed that "particularly vile motives" means "personal" motives such as individual racism. This means that a person who carried out the orders of an, at the time, explicitly racist government, but who could somehow prove (twenty-five years later)that he personally was not a racist, is innocent in the eyes of West German law.

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LNS needs a non-Jewish grandmother.

THE HIGH COST OF EVERYTHING

WASHINGTON (LNS)--"The Consumer Price Index rose 0.6 percent this April," doesn't sound like it's going to put a dent in your pocketbook when you hear it for a second on the radio.

But if the announcer adds that "Over the year the CPI has risen 5.4 percent," and "Over the past three months consumer prices have gone up at a 7.6 percent annual rate," then you begin to get the idea that maybe inflation is going to get you after all.

The way the U.S. Department of Labor tells it, there's no doubt about that.

If you're thinking about buying a house you should know that mortgage interest rates are going up. And residential electric rates, home repairs and furniture are soaring in price.

Feeling under the weather? Medical care costs have risen 8.5 percent; if it's your teeth that bother you, you should remember that dental care leads the medical price increases.

Buying a used car is going to cost a lot more this year, and so is the insurance you'll have to buy for it (increase up to 50%). An if you're one of the millions who can't afford private transportation, you still get shafted: local transit fares are up too.

Movie admissions, golf fees, alcoholic beverages, and cigarettes will be costing you a lot more these days. Maybe you'll just have to do without luxuries and entertainment--consider the fact that rising prices for food (especially meat), toilet goods, men's suits, slacks, shirts, women's dresses, skirts and shoes mean a lot more than any dry statistic.

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"White liberals, if you are for me and my problems - when I say me, I mean us, our people - then you have to be willing to do as old John Brown did. An if you're not of the John Brown school of liberals, we'll get you later - later."

Malcolm X

THE GRUBBAG - PROGRESS IS A HAMBURGER

by Ita Jones

LIBERATION News Service

Let a wide land open before you and let unfold houses of skins and bark, dense forest green and darkly rustling, mirroring itself in morning dew, red women in long ruffled black dresses and necklaces of silver, sowing corn and carrying multi-colored squashes.

The Indians were able to live on this land for thousands of years without disturbing the natural ecology. All that time it gave them what their bones and imaginations needed, keen familiarity with native plants and a deep reverence for the gifts of the land.

Corn was the hub of the Indian wheel and was used in many ways. It was roasted unhusked in smoldering ashes or simply placed across two logs laid side by side between which a fire flickered. Corn kernels were also often parched on hot coals, mixed with a bit of maple sugar and pounded into meal, to which Indians "on-the-trail" added only clear water whenever hunger caught up. Ground-up dried berries were sometimes added to the corn.

Squashes and pumpkins were usually cut round and round to make long strips which could then be hung up to dry, and during the winter added to simmering meat and corn.

On the shores of lakes and on the green banks of America's rivers, wild rice once grew and was gathered into boats just before it ripened. The tall plants were bent over the gliding canoes and whacked with a stick so the grains fell into a boat.

Back on land the rice was dried, stamped and tossed in flat baskets into the air so the breeze could do the hulling. The wild rice was cooked especially with fowl, or sweetened with maple sugar for pudding. A soup of wild rice and blueberries was also eaten.

The roots of water plants (yellow lotus) were cut off and dried in the smoke of evening fires and eaten like potatoes. The seeds were added to corn dishes. The seeds of the yellow pond lily were dried and eaten like popcorn, and various turnips and tubers were sliced and baked. Marie Svoboda in her booklet "Plants the American Indian Used" wrote "The Indians of the Chicago region used the cattail and the common milkweed in cooking. The rootstock of the cattail was either boiled into a thick starchy soup or it was roasted. The flowers and buds of the milkweed were used to thicken soups and add a very pleasant taste to various dishes."

Where there are woodlands there are nuts and berries. The ground meats of walnuts and chestnuts were added to corn meal and baked into bread. The nuts were crushed and boiled together with the shells and the oil which appeared was skimmed and used as a butter. Crushed nuts were also added to corn soup, and mashed potatoes.

Berries were collected by women and children, and placed in flat baskets to dry and later made into sauces or added to the corn meal and ground nuts intended for bread.

Early in the spring when the sap in the trees began to move, pulled between the warm days and still freezing nights, Indians went into the woods with birchbark pails. A "V" was slashed in the bark, a wooden spout was attached at the point and a pail was hung from it for the whole day and night. Each tree gave two gallons of sap. This sap was boiled down until it thickened into syrup poured into molds where it could cool and harden, then pounded into lumps. Some of the sap was allowed to sour and was used as we use vinegar, especially with venison - sweetened a bit with maple sugar, a sort of sweet and sour dish served with wild rice. Maple sugar was also cooked with catfish to remove the muddy flavor.

Wild onions and wild ginger were used as spices, not to mention a number of berries (especially one very similar to allspice) dried and ground. Fresh or dried mint was added to

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meat and soup, and fresh mint leaves were even laid between layers of meat stored away for the winter.

With great common sense, the Iroquois at meal times drank only the water in which the meat or vegetables had been boiled. On the road, they drank only fresh running water, but several types of coffees and teas were also made.

The shells of roasted sunflower seeds, when covered with boiling water, made a coffee-like drink. The roots of the sassafras tree were cut up and boiled for a fragrant tea as were strawberry leaves and wintergreen.

The Indians understood the land in a way we can never hope to -- maybe because so much of it has already been destroyed. Cotton fields depleted the land of the south, cities grew in the north and, out west, nerve gas lurks in the shadow of the Rocky Mountains.

The Indian legend is wide-spread but shallow and vague enabling people to believe we saved this virgin land from the red hands of savages. Were it still in their hands, the eastern hills would still roll green and we'd see ten times as many stars at night.

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CUBA AND THE THIRTEENTH CONGRESS
OF ECLA

LIBERATION News Service

LIMA, Peru (LNS) -- The echo of the Cuban protest at Punta del Este sounded closer. In fact it sounded closer than ever now that both the "spirit" and 2.5% growth rate of the Alliance for Progress have failed. Carlos Rafael Rodriguez of the Cuban delegation "told it like it is" and the taciturn expressions of the other delegates confirmed the news as they listened to the clearest analysis presented at the XIII Congress of ECLA (United Nations Economic Commission for Latin America) held in Lima April 14 to 23. (The Commission is usually called CEPAL for its Spanish initials) During the break, Rodriguez was flooded with questions from the press:

Q: Are there any foundations to the rumors of rapprochement between Cuba and the USA or between Cuba and Venezuela?

A: None. Nor could there be in the case of the U.S. because our differences are not bilateral, rather they stem from the U.S. government's role in world affairs. It isn't a question of problems between two countries, but the problem between one country -- Cuba -- that is on the side of all those sectors of humanity that are victims of U.S. aggression, whether it be Vietnam, Santo Domingo, Bay of Pigs or the Hickenlooper Amendment. And in this sense it's worth saying that we would never enter the OAS, which in Cuba we politely refer to as "The U.S. Department of Colonial Affairs."

Q: And rapprochement with Latin America?

A: I've heard nothing. In any case, our relations with any Latin American country would be conditioned by an independent attitude on the part of that country. The Peruvian attitude towards its oil resources, for example, is an independent attitude. That's the reason Cuba has supported Peru's position on the oil question in the CEPAL. Furthermore, it is in accord with the struggle on all levels which we are waging against imperialism. But all those rapproachements that are talked about are nothing but rumors from who knows where and of which we Cubans have no news. The only thing we see coming from Latin America up to now is the servile attitude that supports the imperialist blockade of Cuba.

Q: How do you resolve Cuba's support for Peru in the CEPAL with your country's international and domestic political position?

A: As I said, any independent action will have our support, that is, any anti-imperialist action. And I think Peru's position towards the U.S. government has been anti-imperialist up to now. None of these countries need be socialist, although I do believe that any change that affects imperialist interests will lead necessarily to some form of socialism. It shouldn't be forgotten that the first stage of the Cuban Revolution was not socialist, but simply anti-imperialist. It was the growing awareness that the North Americans and their imperialism

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were not going to let us survive that moved Cuba to declare herself socialist. And I think that the Peruvian position on the oil question could -- in theory -- be the beginning of a genuine revolution. This is not a prediction but rather a simple statement about something that might or might not happen, but that nevertheless, remains a possibility.

Q: Don't you think that reformist and developmental attempts in Latin America are destined to fail, as has been the case of such advanced and frustrated processes in Argentina, Mexico and Brazil?

A: Not necessarily. Nothing precludes that processes like those in Peru will take Latin American countries towards genuine independence. One should not forget that what has transpired in the countries you mentioned belongs to different historical contexts and that Latin America today is not the Latin America of otheryears. The situation which Peru is living today is proof of this. Nevertheless, Cuba continues to maintain that armed struggle is practically inevitable in Latin America and that it is the fundamental form of struggle.

Q: And what about Cuban development?

A: I'm not in a position where I can give you facts and figures on this question. Nevertheless, our development offers one clear feature: its growth rates are in no way impressive for the moment. This is due to the fact that we have planned our development, invested in large programs like education, programs which do not give impressive growth rate but which will allow Cuba in a few years to make a great leap towards unequalled growth rates. That will begin to happen when all those investments which we are making today begin to bear fruit, and it won't be long. At that time, the advantage which Cuba will have over dependent development in other Latin American countries will be impressive.

Q: How does Cuba view its presence in the CEPAL?

A: We believe it's a way of participating in the Latin American community. Our presence in organizations like the CEPAL goes beyond governments and influences the sane sector in Latin America as well as the technical sectors. It's a way of making Cuba's voice heard in all of Latin America at a time when communication is difficult because of the imperialist blockade. But, Cuba needs no one at the present time. On the contrary, those same people who wanted to condemn Cuba to isolation will have to make the first move in all of those attempts at rapprochement which -- though constantly rumored -- are as yet non-existent.

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ON TRIAL: THE ALGIERS MOTEL INCIDENT

by Chris Singer

LIBERATION News Service/Fifth Estate

DETROIT (LNS) -- While the rest of the "Motor City was Burning," to paraphrase the MC 5, ironically to the tune of "Light my Fire," the annex of the former Algiers Motel was quiet. Guests were sleeping, "eating hot dogs" and "listening to music."

It was quiet until the authorities arrived.

When the authorities left, there remained behind the bodies of three black youths -- all of them shot to death. All of the other guests had been beaten -- two white girls, "caught" in the company of black men, had been stripped naked and severely beaten.

One reporter for one of Detroit's Establishment newspapers, described the trial of suspended Detroit Police officer Ronald August as: "A classic piece of Americana."

Sad as it is, he's right.

* * *

It's a 100 mile drive from the flashing neon palm tree of Detroit's Desert Inn Motel, northwest to the ornately Victorian Ingham County courthouse in tiny Mason, Michigan.

But, the two places are now linked as a jury of thirteen women and one man sit in the courthouse hearing testimony that will help them decide if a Detroit police officer committed first-degree murder in the motel

21 months ago.

Ronald J. August, a slender, quietly serious suspended policeman is charged with the murder of 19-year-old Auburey Pollard, a friendly, fun-loving young man who liked to draw and box.

Pollard was found dead in the annex of the Algiers Motel, killed by a blast from a shotgun. Pollard was black. August is white.

Pollard was one of the three black men shot to death in the motel on the night of Wednesday, July 26, 1967, during the height of the rebellion that began on July 23rd. The other two men killed were: Carl Cooper, 17 and Fred Temple, 18.

The bodies of Temple and Pollard were found in room A-3, on the ground floor of the three-story motel annex located on Virginia Park at Woodward, a short distance from 12th St. and Clairmount, where the rebellion began. Cooper's body was found in the front hallway of the motel building, that has since been renamed the Desert Inn.

Their deaths were routinely listed as Nos. 31, 32 and 33, in the rebellion that was to claim 43 lives. Members of the black community and reporters from the liberal but establishment Detroit Free Press investigated the deaths that at first didn't even appear in police reports -- and then were listed as "snipers" killed in battle.

Now the incident is called the "Algiers Motel Massacre."

Due largely to the prodding of the Free Press, which thoroughly investigated the killings on its own, and the pressures from the black community, the Wayne County Prosecutor's office was forced to issue warrants against August and another white policeman.

August and Robert Paille, were charged with first-degree murder.

The charge against Paille was dismissed in the Recorder's Court due to "lack of sufficient evidence."

August, Paille, a third white patrolman, David Senak, and a Negro private guard, Melvin Dismukes, were later charged with "conspiracy to commit a legal act in an illegal manner." All four also face federal charges under the 1866 Civil Rights Act of "conspiracy to violate civil rights," a legal device heretofore used only to indict white racists in the South where local courts will not act.

In their private probe, the Free Press concluded that the positions of the victims' bodies indicated they had been killed by a single shot at point-blank range, while lying prostrate on the floor -- hardly the deaths of "snipers." The Free Press printed their story, complete with drawings of the motel annex, called the Manor House, and the positions of the bodies.

The private guard was acquitted last May of felonious assault charges stemming from the massacre. August's case has been repeatedly postponed.

The trial went to Mason when August's Detroit Police Officer's Association (DPOA) - supplied attorney, Norman Lippitt, asked for a change of venue, claiming pre-trial publicity precluded his client from receiving a fair trial in Wayne County.

Mason is the county seat of Ingham County. Lansing is about 10 miles from the small town where Malcolm X spent part of his youth.

Oakland Circuit Judge William J. Beer is presiding over the trial. He entered the case as a visiting judge to the Recorder's Court.

The trial began in the stately old courthouse, with the selection of the jury, a process that took only a few hours -- an unusually short time for a criminal trial of this seriousness. The jury of thirteen women and one man is all white, and almost all middle-aged. At the end of the testimony, the jury will draw straws to pick the twelve who will decide August's guilt or innocence.

The one male juror is a middle-aged machinist. Seven of the women are housewives, one a local newspaper reporter, the others secretaries or salesgirls.

After the jury was chosen Judge Beer announced a key legal decision that could help the prosecutor, Avery Weiswasser. Beer ruled admissable as evidence a series of contradictory

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statements August made to police investigators.

August, Paille and Senak never filed a report on their "search for snipers" at the Algiers. Police were first alerted to the killings when a black citizen called the Wayne County Morgue to pick up the bodies.

August first denied any knowledge of the shootings.

He then told police that he had shot Pollard in the motel. Later, he changed his story and said he shot him, but, in self-defense. Beer ruled that: "The value or non-value of the said statements...shall be for the triers of fact (the jury) to decide."

The man who had been in command of the 13th Precinct, at Woodward and Hancock, on the night of the killings, Inspector Russell Galloway, testified that he found out about the killings the day after they occurred. He said he knew some of his men had been in the annex on that night.

He confirmed that no report, required procedure in even the most minor police case, was filed on the killings until three days after they occurred -- and then only because a Homicide Bureau detective asked for it.

Galloway's testimony followed the opening statements.

Weiswasser, a simple looking, middle-aged man, told the jury the state would prove no sniping went on at the motel. He said August acted not as a policeman, but as a man in killing Pollard.

Lippitt, a much younger, sharper dressed attorney (who shaved his sideburns to appear before a small-town, rural jury) made an opening statement designed to play upon racial fears.

Lippitt, who serves as attorney for the entire police organization, said police were operating under "battleground conditions." He described Pollard, a youth known for his friendliness and who had never been convicted of any crime, as a "potential killer."

He said "there is no way to hide" the killing, but "simply because Ronald August shot and killed a man does not make him a murderer."

Another Detroit policeman, Gerald Kiss, testified that August confessed to the killing because his conscience was bothering him. "He said he couldn't live with it." Kiss said, "He knew it was going to come out."

August, who has appeared in court with his wife and his mother, is a Roman Catholic. He joined the Police Department soon after being married when he found he could not be accepted for apprentice training in any skilled trade.

His greatest pleasure in police work was playing in the police band.

Karen Malloy, a 20-year-old white girl from Columbus, Ohio, told the jury of being dragged from a room in the motel, and being lined up against a wall by police.

She told the jury of how police fired shots into the ceiling of a motel room and hit another white girl in the head with a rifle butt. She told the jury that she was stripped naked by police, who called her "all sorts of vulgar things."

Miss Malloy was convicted of prostitution some time after the massacre. She was arrested this year while shopping at the downtown J.L. Hudson's store, and held in the Wayne County Jail in lieu of $25,000 bond by Recorder's Court Judge Robert Colombo. Colombo said he wanted to "insure her presence" at the trial.

The American Civil Liberties Union (ACLU) managed to get the bond lowered to $5,000. August has been free on $5,000 bond.

Two more witnesses told how it was August who pulled Pollard from the line up of motel guests who had been dragged from their rooms and forced to stand against a wall while being beaten, prodded and insulted by police.

Lee Forsythe and Michael Clark told of being beaten. Clark described how August had thrown a knife on the floor and demanded that Pollard pick it up. Pollard refused.

Forsythe described Pollard's apology for having broken the butt of August's gun.

"The Police said something about he (Pollard) had broken his (August's) gun," Forsythe said.

"How had he broken the gun?" Weiswasser asked.

"By hitting him (Pollard) across the head," Forsythe replied.

"He (August) grabbed Pollard. Pollard told him he was sorry for breaking his gun. He took him into a room.

"I heard Auburey hollering for a little while. I heard one shot. He(August) came out of the room and started to whisper."

Clark told the same story but added that August said, "That black nigger didn't even kick," when he came out of the room.

National Guard Warrant Officer Theodore Thomas, who had been accused of the killings by Detroit police at one time, told the jury of the macabre "death game" played by police in the motel that night.

Police claimed to have been searching for "the gun" fired by "snipers."

"He (Patrolman David Senak) made him (a man pulled from the line) lay on the floor and fired a shotgun into a corner," Thomas said. "then he looked at me and winked."

"He asked me if I wanted to shoot one. I went along with the game. I pulled a man out of the line and told him to lay on the floor and be quiet and then I shot into the ceiling."

He quoted one of the people standing against the wall as saying: "Tell them where the gun is. Carl (Cooper) is already dead."

Among those whoheard Thomas testify was Mrs. Auburey Pollard Sr., the mother of the man August is accused of murdering. She told one reporter that the trial was moved to Mason to keep her from witnessing it.

She complained that Mason was no place for the trial to be held and said she could find no place to eat. "I'll bet he (August) got something to eat though," she said,"those police all stick together." The emotional, middle-aged mother was dressed simply but neatly. She was asked if she bore a grudge against all police.

"Well, I'll tell you this," she replied. "if they like him (August), then they're no good."

A State Police Trooper was the next prosecution witness. John Fonger described conditions inside the motel as "out of control." He told the jury he saw two bodies facing the lobby wall: "You'd better start praying."

The trial is expected to last until mid-July. Lippitt is expected to tell the jury that the testimony of prosecution witnesses such as Forsythe, Clark and Miss Malloy cannot be accepted as reliable.

Defense will probably repeat the claim that Detroit was a "battleground." August had been working long hours, and police were distressed at having to "stand by and watch" while looting was going on without being allowed to shoot looters.

Testimony in what is actually the second "Algiers Trial" entered its third week on Monday, May 26.

The first "trial" was the People's Tribunal held on August 30, 1967, at the Shrine of the Black Madonna Church. The trial was organized by the City-wide Citizen's Action Committee (CCAC).

All three officers, August, Senak, and Paille were found guilty of murder by the People's Tribunal.

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HANDJOBS, SECURITY STYLE

NEW YORK (LNS) -- In the early 1950s, the U.S. Air Force took time out from developing its strategic nuclear striking force to do a study of the human hand.

They examined palm width, hand thickness, finger length, knuckle width and finer thickness -- not out of any interest in things sensual or aesthetic, but because they wanted to be able to produce the most efficient switches and buttons for aircraft instrument panels.

Ever-ingenious American industry has just picked up the study. The outcome is the Itentimat System, which "feels" the hands of people who want to gain entry to places where security is required. It then compares the "feel" with information on a handy punch card. If they five, you're in. If your mitt don't fit, you stay out.

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[DO NOT PUBLISH THE FOLLOWING STORY]

FRACAS IN SEATTLE

SEATTLE (LNS)--Members of SDS and the Black Student Union at Seattle Community College clashed with 300 police May 23.

They were protesting the racist re-organization of the college. Seattle Community College is now located on an old high school campus near the central city ghetto. The new plan provides for a system of three campuses--one in North Seattle (middle class white), one is South Seattle (working class white) and one in the central city (black). Only the North and South campuses will offer an academic curriculum. The black students, in effect, will be restricted to the study of "manual arts".

At a sit-in in the administration building last winter, SDS and the BSU demanded that one of the Trustees be replaced by a representative from the ghetto. With no results after three months of negotiations, the dissidents called a strike. They marched from one part of the campus to another, disrupting classes and throwing professors out of the classrooms, presenting their demands to the students.

When they reached the main part of the campus, they were confronted by 300 policemen. In the scuffle that ensued, students tossed rocks and bottles at the cops and finally left the campus, promising to continue the fight.

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[DO NOT PUBLISH THE PRECEDING STORY]

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ARMY BATTLES STUDENTS IN ARGENTINA AS WORKERS JOIN PROTEST

LIBERATION News Service

BUENOS AIRES (LNS)--The army has placed Rosario, Argentina's second largest city, under martial law as troops battle with students who had taken over about fifty blocks of the city. The students had successfully defended the area against the local police force with barricades and bonfires.

Three students have been killed and hundreds injured in the past week. When other students in Rosario demonstrated in protest, police fired into the crowd, shooting at least twelve students and other young people. After the shooting, the police were forced to lock themselves inside headquarters for protection.

The army, in declaring Rosario an emergency area, gave the troops authorization to shoot if their commands were not immediately obeyed. This order was also aimed at labor unions, which had joined the student protest the following day.

In a further effort to contain the rebellion, the army said it would impose the death penalty if any troops or government authorities were killed during the demonstrations planned by the students and workers in Rosario.

The death penalty was abolished in Argentina in 1916, but the country is now ruled by the army.

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CHILE ASKS U.S. COMPANY TO YIELD SOME PROFITS

SANTIAGO, Chile (LNS)--Chile has announced that it wants a share of the unusually high profits U.S. corporations have been making on the sale of copper that was mined and processed in Chile.

President Eduardo Frei Montalva said that his government intended to obtain at least part interest in the huge copper mines of the Anaconda Company in this Andean country. Two years ago the Kennecott Corporation sold a controlling interest in its giant but worn out, El Teniente mine to the Chilean government. But Anaconda has refused to make a similar agreement.

The tone of President Frei's statement was moderate, but he implied that if Anaconda did not cooperate, they would be liable to expropriation or extremely heavy taxes.

Anaconda said it was "prepared to undertake immediate studies of the matter," and that it had advised Mr. Frei of its confidence that Chile would "do everything within its power to comply with its 'legal' obligations."

There may be serious obstacles in the coming negotiations between Anaconda and the Chilean government. Unlike other copper companies, Anaconda depends on its Chilean mines for most of its copper production.

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WHITE WATTS

By Todd Gitlin
LIBERATION News Service / Hard Times

BERKELEY (LNS) -- In Berkeley police opened fire on the white movement for the first time Last week the city was virtually under martial law, patrolled by the National Guard, with civil liberties in abeyance. Some white radicals have already armed themselves. The next time they are faced with police fire, the demonstrators may well return the fire. They may even shoot first. The whites have had their Watts.

The issue is a park, which seems a paltry cause indeed; but the issue is really the question of the use of property, the use of land, and, underneath, the survival of the largest, most intact community of white radicals and cultural revolutionaries in the U.S. Blood had to be spilled here, where the multiversity first erupted in 1964, where tear gas was first used against whites one year ago, because fundamental principle and power were at stake. The University of California pulled the trigger.

Thursday, May 15, Alameda County Sheriff's police, California Highway Patrolmen, and Berkeley police shot at least 50 (by some accounts over 100) people on and around Telegraph Avenue. Many were simply bystanders. One person had both eyes penetrated by buckshot. He is not expected to regain his vision. Another died last week of buckshot wounds. Alameda County Sheriff Madigan said shooting was necessary, in part because "the radicals had developed an antidote for tear gas," in part because officers were surrounded and bombarded by rocks, bricks and planks. But the use of shotguns, .30-caliber carbines and .38 revolvers was not provoked. Photographs as well as eye witnesses (one photo published in the San Francisco Chronicle showed a fleeing man being shot in the back) testify that most of the shooting was conscious and unprovoked

Berkeley -- its south campus (Telegraph Ave.) area in particular -- is America's revolutionary stronghold. The very weakness of that stronghold, its insularity, is its strength as well, for radicals and ex-students as well as the burned-out and life-seeking have made the area their home. There is nowhere further west to go. More positively, Berkeley is community beyond the society's definition of work, and career. Berkeley every day is an intimation -- no more than that -- of the "festival of the oppressed," which Lenin called revolution. Mimeographed poems, the Berkeley Barb, and political rebellions (Free Speech Movement in 1964, Vietnam Day Committee in 1965, riots in 1968 and strike in 1969) are only the surface of the country's most complete political culture. White revolutionaries and Black Panthers both make it headquarters. No wonder University and City wanted to clean house. Last year's riots persuaded the city to hire 25 new police officers, all for Telegraph Avenue.

Thus it was far from "provocative" for leading citizens -- and denizens -- of the Avenue to begin in April to build a park on a muddy block square lot, one block off the Avenue, four blocks south of the campus. There was an acute need for common space, breathing space for the Avenue and its culture. The lot had been bought by the university in June, 1969, for $1.3 million, for alleged dormitory expansion. In fact, the existing dormitories are such miserable places to live that they are underpopulated. But the university gets federal subsidies and control by tearing down off-campus student housing. The city fathers urged the regents to purchase the land, but it was the university administration which pressured the city. For almost two years, the lot lay worse than fallow. The university budget was so tight that dormitories were at least ten years off in planning. Students used the land for parking their cars. The mud was thick.

The street people bought sod and laid it down on part of the lot. Over three or four weeks, hundreds, then literally thousands, including many students and many collegetown matrons spent hours digging a fish pond, planting gardens and trees, putting up swings and seesaws, preparing food over a permanent bonfire, playing flutes. On weekends there were

thousands working. No exaggeration: Many said it was the most engaging work they had ever done. Almost instantly the park -- the People's Park -- bloomed from an issue into the crystallization of the street community itself. The university began to rumble about private property. Park people got a bulldozer and liberated more turf for the park.

The university's real motive was, and is, to destroy the Telegraph Avenue community. While the bureaucrats might not share the language of the right-wing Berkeley City Councilman who calls it the "south campus high crime area," they still view Telegraph as a revolutionary seed bed, a cultural battlefront. When the regents met Thursday and Friday they spoke of law and order alone. University counter-insurgency began with demolishing some of Berkeley's loveliest houses near the campus two years ago: The hippies were too close to the campus. The house shortage caused rents to skyrocket; but the university, as Berkeley's biggest landlord, gained there too.

The university was ruthless. Chancellor Roger Heyns dabbled in public relations ploys, but consistently refused to take People's Park seriously. The university zipped out a plan to make the land a soccer field. But according to the official campus architects, a soccer field was not part of the official plan for the park-lot. It made no more sense than strategic hamlets. The university owns plenty of land to satisfy whatever need there may be for playing fields. Certainly more students used the park day after day than ever used the university playing fields.

The park was "university property" -- period. The university refused to heed the recommendations of its own advisory committee of housing and environment, which basically supported the fait accompli of the park. On May 13, Heyns agreed not to saw down the park's single redwood. He laid out some bureaucratic guidelines instead: "1. the functions of the field must be related to university needs, particularly student needs for recreational space; 2. that the area must remain under the control of the university; 3. the field must not present police or other control problems; 4. it must not be used for the gathering of large crowds for meeting purposes." He affirmed that the university would fence the park. He added, "The northeast area (one quarter of the whole) can then be developed as an outdoor recreational area to include greenery and play equipment for the children of married students." Having said as much, Heyns hustled off to Washington for a National Science Foundation meeting.

He left behind his heavy, executive vice chancellor Earl Cheit. Cheit's firm position: "One does not plan around the desires of 50 people." On Tuesday, May 13, a mass meeting in the park had elected a negotiating committee, which said it was "ready to talk anytime and anywhere (even Paris)."

Wednesday morning, "no trespassing" signs were posted. They ended in park bonfires. Thursday at 4:30 a.m., 250 cops cleared the park of its 75 sentries, arresting three, and sealing off blocks around. The park was martyred, reduced and elevated at once to that symbolism reserved for objects that no one is permitted to use any more. By 6 a.m., workmen were installing a chain fence, converting the park back into property. The fence was up by noon.

And at that noon, 6,000 people came to a campus rally. The president-elect of the U.C. student body, Danny Siegal, needed to say little more than a word and the crowd was off down Telegraph to the park. Police, clubs held high, were waiting. In defense, some demonstrators opened a fire hydrant; a few rocks were thrown. Then tear gas, from the cops. The rest of the afternoon was open war.

Very few demonstrators were arrested, no more than 40, if that many. Alameda Sheriff's men literally shot first and asked questions afterwards -- into crowds (including one on the campus) small knots of people, roof top onlookers, it didn't matter. Although the police claimed demonstrators fired, they have not produced a single shot-up cop. (One cop was stabbed in the chest; he was released from the hospital later the same afternoon.) The crowd

demolished a City of Berkeley car and burned it after the two police in it had escaped. Reporters from the San Francisco Chronicle and Los Angeles Times were shot. The total number of injuries was impossible to ascertain; the smart, and less badly wounded, avoided hospitals where police were patrolling. Three hospitals alone reported 68 injuries, of which only six were police. No one is saying who ordered the shooting. Alameda Sheriff Madigan does not disown it. If low-ranking officers gave the direct order, Madigan certainly had to approve the equipment. San Francisco Police Chief Thomas Cahill, on the other hand, publically excoriated the head of his Tac Squad for using shotguns. The conservative Berkeley Gazette asked in a front page editorial, "Were things that Desperate?"

Thursday afternoon, Ronald Reagan ordered the National Guard into Berkeley under sweeping proclamation. He said the park people had prepared bamboo spikes in the park. The Guard has encamped on People's Park. All public assemblies are banned. A nightly curfew has been in force. Army helicopters are everywhere. Cops have arrested leafleters.

Many in the Guard (the first detachments were from San Jose) have been friendly, flashing the V at the street people; away from their officers, they read the Barb and chat with demonstrators; many didn't dodge the draft only to have to fight in Berkeley: And most demonstrators know to distinguish the Guard from the police. (One leaflet addressed the Guard as "cousins"-something short of brothers and sisters, but this side of pigs.) The newer detachments are more surly. All during the weekend, thousands of people walked through the city declaring their dedication to People's Park. Gas has been used to disperse most attempted rallies, though the subsequent marches moved fast, often faster than the motorbound Guard. Movement scouting systems and intelligence gathering operations have improved markedly. Each day there are a few more arrests, a few more clubbings; almost all the arrests are for felonies. Twice, the marchers have moved into the main shopping districts of Berkeley to urge townspeople to boycott business until the park is won. There is substantial support, but most of it is passive. Monday, May 19, a group of students were walking across the street at Bancroft and Telegraph when a Guardsman stuck his bayonet into a student's back. His condition is not known. The next day police broke up a faculty rally. The army sprayed a new set of blister tear gas over the campus from helicopters. It got into the Berkeley elementary schools. The Berkeley police issued 2500 "John Doe" warrants, and arrests increased as a result. They remain indiscriminate, people being stopped at intersections and randomly arrested for possession of stolen goods, which have included posters carried in the trunks of cars. Although James Rector, 25, died as a result of buckshot wounds in the stomach, the hospital refused to say so and insisted that he had in fact died of "heart failure." Police said he was shot after having thrown a rock.

(By now, the different Bay Area police forces are hard pressed to handle rebellions by students and street people. The day after the People's Park shooting, students at Stanford University in Palo Alto blocked the entrances of Stanford Research Institute. They want to stop the counter-insurgency research there. At first, police could not handle the demonstration. There weren't enough men on duty and those on hand were fagged out from the long day at Berkeley.)

Saturday night, police shot and killed a 16-year-old black youth during "riots" in Burlington, N.C. Hardly anyone noticed. There is a certain naivete, fundamentally racist, in viewing Berkeley as a special case: Yet special it is. Whites have now had their Watts, and once the precedent has been set for shooting whites, it will be repeated elsewhere. A year ago, riot gas seemed bizarre and horrible. Now we hear of its use and inquire into the variety used and the means of propulsion. Escalation in domestic counter-insurgency, as in Vietnam, makes yesterday's

horror commonplace.

And how to summon the feeling to grasp the last week? The Eastern and national mass media have treated this massacre as no more than the latest round of freaky radical follies. The very words, "Berkeley Massacre," sound mad, like some National Enquirer expose, a conspiracy between the writer and his slightly demented readers. The censors and news managers have drawn the lines.

There are few white ghettos as total as Telegraph Avenue, but the Berkeley political culture has roots wherever large campus cultures have spilled over onto the surrounding turf. That political culture seeps through SDS and the underground press and it does not dry up with age.

And the hunger for land, for community space to use, is no abstract formula, but a precise expression of the cultural-revolutionary left, of a definite social force. It may sound like bluster but guns will not stop that force, for its time is coming.

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[NOTE TO EDITORS: WITH THE ANNUAL CONVENTION OF SDS TO BE HELD JUNE 9-16 AT A STILL-TO-BE-ANNOUNCED LOCATION, THE FOLLOWING ARTICLE MAY BE OF INTEREST.]

SDS: WHAT THE NOISE IS ALL ABOUT

By Bob Heilbroner
LIBERATION News Service

SDS is at a crucial point in its history now. On the one hand, we have a very real, energetic and growing revolutionary student movement. On the other hand, we're just getting serious (beyond our lip-service stage) about the need to grow out of our almost exclusively student orientation -- we're just getting into white working class organizing, and strengthening our alliances with black revolutionary organizations.

That means we have to make our movement speak to the needs of new constituencies, without losing touch with the needs and struggles of the existing student (and post-student) movement. How to do this is what all the noise in SDS is about.

So we have to try to understand how the existing student movement relates to the overall structure of the society, and to the larger revolutionary movement we have to build. Since Marx's class analysis has contributed a great deal to our understanding of what's happening in this society, this might be a good time to review his conception of class and see if it can help us. We have, I think, become very un-Marxist in our use of class analysis, and I think this has already led to some serious mistakes in practice.

According to Marx, capitalist society is essentially divided into two classes --- the bourgeoisie (ruling class) and the working class. These classes are divided on the basis of their power in capitalist society. And this power, according to Marx, depends upon control of the means of production (land, factories, mines, etc.). The ruling class controls the means of production and therefore has the power to exploit the working class, to profit from their labor. The working class has no control over the means of production, so workers have to work for the capitalists. They are exploited because the profits from their labor go to the ruling class -- they are "alienated from the fruits of their labor." The power of the capitalist lies in his control of the materials with which the worker must make his living.

Marx's classes are distinguished on the basis of POWER, which, in turn, depends on CONTROL of the MEANS OF PRODUCTION.

Liberal sociologists such as Daniel Bell and Seymour Martin Lipset have "refuted Marx." Marx, they say, was simplistic in dividing society into two classes. He failed to predict the development of the "middle class." This class, the bourgeois sociologists tell us, bridges the gap of "class conflict" because its members live comfortably and therefore have a stake in "the system." According to liberal sociologists, capitalist society, far from making its masses more "miserable," as Marx had predicted, has spread its wealth around to the average "middle class" American, and thereby prevented revolution.

It is called the "middle class" because its members are neither poor nor rich. It is

defined by those "privileges" and "comforts" which prevent them from seeking revolution.

We must be very clear on the difference between these two conceptions of class. The Marxist concept of class is based on power (relation to the means of production); the bourgeois sociologists' conception of class is based on "privilege" and material comfort.

Marx distinguished between being working class and having working class consciousness. To say that certain segments of capitalist society are objectively working class, that their labor is exploited to serve the interests of others, does not mean that they have working class consciousness. And to say that most Americans do not have "working class consciousness," do not think of themselves as working class, does not mean that they are not working class in the Marxist sense. It is clearly true that in contemporary capitalism "privilege" and "material comforts" have so far played an important role in preventing the development of revolutionary consciousness (in promoting "false consciousness").

These privileges help to control the vast majority of the population in the interest of monopoly capitalism. This is done by: 1) giving certain segments enough comfort as to make them complacent about their own powerlessness and the suffering of others, 2) giving blue collar workers something to strive for if they "stay in line," rather than rebel, 3) be doing the above, privilege and material comforts isolate segments of the working class, preventing them from seeing their mutual interests. Segments of the working class are taught to see themselves in competition (which, of course, they are, in the short run).

The Marxist analysis of how capitalist society works, however, allows us to understand the basis of genuine power in this society (control of social resources by the few), and helps us to understand the alienation of our "middle class" youth in terms of powerlessness -- a powerlessness not fundamentally different fromother segments of this society.

If we want to make a revolution in this society of abundance, we had better make it a high priority task of ours to overcome this kind of false consciousness, based on privilege and material comfort. Our society tells our "middle class" youth, our college students, that revolution is not for them because they are about to be given status and power in this system. And it tells aspiring youth that they had better not step out of line, because if they do they will give up the chance to obtain power and status -- the chance given to "middle class" college graduates.

But what has happened all over the country is that students have been seeing through this myth. They have seen the "privileges" that this society offers future middle class citizens for what they are: a bribe that we are asked to accept INSTEAD of POWER. Instead of having any real control over our lives.

It's been predicted that by 1975, over fifty per cent of U.S. youth will be going to college. It is simply a myth that a college education is a guaranteed ticket to the ruling class. When most students get out of their colleges, they'll be employes of large private firms, or work for various government or semi-government employers as teachers or social workers, etc. (A minority of them will be some kind of economic drop-out -- artist, hippy, street person.) NONE OF THESE JOBS INVOLVES ANY CONTROL OF THE MEANS OF PRODUCTION. NONE OF THEM OFFER ANY REAL POWER. Most of them are boring, many of them destructive. In Marxist terms, students are apprentice WORKING CLASS -- they are being trained to do the jobs that American capitalism needs done. Their jobs will be alienating, their labor exploited; their ability to make fundamental decisions about the development of this society will be negligible.

The basis of the student movement so far has been the rejection of PRIVILEGE (of middle class status and material comfort) in favor of a struggle for real POWER. It must be our responsibility to clarify and emphasize this distinction, not to blur it.

It is after all the understanding that there is a real and objectively discernable basis for a revolutionary student movement

that has brought us out of liberal and student-power oriented politics. Before SDS developed Marxist politics, we used to think that this country was controlled by vague forces called "the system," that most of us and our parents, by virtue of being "middle class," were a part of "the system," and that the only constituencies for radical organizing were Blacks, Browns, unemployable poor whites, and drop-out street people (all primarily lumpen proletariat, in Marxian terms). In short, we thought that revolution was something in the interest of only a minority.

But the Marxist conception of class helps us to understand where power in this society lies: in the huge corporate oligopolies that control the means of producing America's wealth. And it helps us to undersatnd the basis of our powerlessness and our alienation: Our culture, schooling and lives are intended to have us produce and consume an enormous amount of horse-shit (from moon rockets to clothes which will be out of fashion in a few months) for the sake of making huge profits for somebody else; this while vital social needs are totally neglected. In short, members of America's working class (students and white collar professionals included) have no say over the fundamental use of our society's wealth -- including our own human energies, which we have to sell if we want to eat."

This analysis also suggests that the only way to gain any real power is for the people to wrest control of the means of production from the capitalists -- and this is not done by gaining higher wages, shorter hours, or voting for the capitalist of your choice.

The development of a Marxist analysis among SDSers has helped us to organize students as a genuine revolutionary force, rather than simply on the basis of liberal support for the opportunity for the minorities to obtain "privileges." It has helped us to see that the student movement involves a struggle for needs quite as real as those of other segments of the society -- it's a struggle for potent and meaningful lives -- and that requires the power which capitalism denies us.

We would be sorry allies indeed for industrial workers and blacks if we were just playing at revolution, if our interest in it were merely messianic. To say that the student revolution is not "serious" because students have certain "privileges" that other elements of society do not have leads us to reformist politics: it implies that all we have to do is gain access to some of these "privileges" for workers and blacks, and then they too will no longer have any "serious" reason to be revolutionary.

Having said that the student movement arises out of very real exploitation and repression (it's small comfort to be a slightly better fed slave), we still have to deal with some of the characteristics which we, as a student movement of primarily middle-income (so-called "middle class") origin have to overcome if we are going to build a broad national movement -- that is, if we are serious about making a revolution.

You don't grow up in middle class America without developing a serious case of mindfuck. Some of the most obvious traits of "middle class" society are deep in us -- though we may have found new expressions for some of them. Competitiveness and status consciousness are the most obvious. We've been taught to measure our own worth by how much better we are than the other guy (whether it's football, sex or school-work), according to a bunch of rules that are not of our making -- rules that serve the interests of those in power, who care very little for our interests.

This makes it terribly hard to relate to others on a genuine level. And in larger social terms, this type of status consciousness results in racism, in anti-working-class prejudices, and in male chauvinism. All three are still serious problems within our movement.

There are other characteristics, growing out of the above, which have deep roots in our hip-radical "counter culture," and which stand in the way of building a broad revolutionary movement. We discover, as we become radicalized, that we

have been living our lives according to a highly complex set of rules, externally imposed and rewarded (with priase, grades, money and status), which just don't make sense to us any more.

We've never really learned to understand and deal with our own real needs as human beings. And we begin to realize the depth to which society has sunk its teeth into our subconscious -- creating false needs (for false kinds of status, security, material comforts), which distract us from fighting the repression of our genuine needs. In going through this process, there's a real tendency for us to think that the solution is to "straighten out our heads" alone, and that the way to do this is to "get away" from it all.

But that's bullshit. It's bullshit because the problems aren't all in your head -- they're right out there in this capitalist society of ours. And our needs as human beings involve relating to that world and, most important, to the other people in it. You can't learn about yourself if you don't learn about people, and that means learning about the world that we live in. Anyone who can live in total satisfaction while his neighbor starves has developed a new kind of sickness, worse than the old.

We do have to straighten out our heads, but the only way to do that is to build a reality that people can live healthily in. And that means getting together with our brothers and sisters and struggling against this motherfucker of a capitalist system that oppresses us (whites and blacks, students and workers, Vietnamese and Guatemalans).

The problem is that we have grown up in a system which has the most sophisticated cooptive apparatus ever known to man. It has an amazing ability to numb you out of fighting your repression. They can keep you entertained indefinitely with TV, movies, cars -- shit, they can keep you busy four hours a day just shopping, if you don't look out. They can even keep us out of their hair with grass, if we use it to get out of this world instead of to get into it.

We're discovering also that this system has an unvelievable ability to absorb "parasites." And what that means is that it's not enough to be alienated, to drop out, and form a counter culture. We have to be ACTIVE, COMMITTED ENEMIES OF THE STATE. We need a counter culture with alternative values. We need to "clear out" the shit that they fed into us -- but it has to be a culture of struggle, a fighting culture, if we're gonna turn this society 'round.

Anyway, this is what a lot of people in SDS are worried about: that the comforts to which American capitalism has accustomed its "middle class" progeny may come back to haunt us -- and to prevent us from making the revolution. Because the fact is that this society does offer us escapes from the hunger of our neighbors (escapes not available to blacks and poor whites), and escapism is a real tendency among alienated students.

It's also what our revolutionary black brothers and sisters are worried about. They want to know: will we be there when the going gets really rough -- are we serious about this revolution, or are we just playing games with a groovey new role (a sort of post-adolescent cowboys and Indians). You can't blame them for wanting to know.

The sobering realization that has struck a lot of SDS members is that so far, the rulers of this country have used racist and elitist attitudes, and privilege based on race and social status, to divide the people and prevent revolution. Thus the emphasis in SDS organizing on combatting racism and anti-working class attitudes among students, and/on exposing the role of privilege.

Thus the emphasis on the need to go beyond a student movement -- to build a broad movement involving all segments of the American working class (blue collar whites, blacks,and white collar working class) determined to take control of this country's economic resources. If the movement fails to broaden its constituency, it can create no serious threat to American capitalists; it will deteriorate into a movement of a privileged minority trying to make life just a litle more comfortable for themselves -- to gain a few more privileges (a shorter work day, the right to smoke grass legally, and maybe the right to see sexier movies). All that's OK, but not if

it leaves the rest of our countrymen exactly where they are, and if it leaves ex-students more comfortable, but no more able to make serious decisions about their own lives, and about the basic developments in American society -- that is, if it leaves the fundamental capitalist power relationships unchanged.

The sense of urgency about becoming a broad-based movement has led to some mistakes. There is a minority faction within SDS, led by the Progressive Labor Party (PL), which insists that the industrial working class is the only possible constituency for a serious revolutionary movement in this country. It is difficult to see how a revolution could take place in this country without support from a substantial segment of the industrial working class (or at least their children), but it's highly simplistic, given the advanced technological state of American capitalism, to say that this is the only segment of the working class with a revolutionary potential -- particularly given the fact of an existing student revolutionary movement.

In their eagerness to divert students from "student power" issues, some SDSers have developed indiscriminately arrogant attitudes toward all student and "hip" counter culture -- alarming evidence of this was an unbelievably primitive PL resolution against the use of all drugs, grass included, under any circumstances, on the basis that they promoted "bourgeois individualism" and were therefore counterrevolutionary (the resolution was defeated).

The worst result of this attitude is an aloofness from all the subtle processes of liberation, all the really deep personal changes that have to go into becoming a revolutionary. If "middle class" whites are only "second class" revolutionaries from birth, if their repressions and problems are all unreal, then it is difficult to see how you organize students on a radical basis ("I have to commit my life to overturning this society") rather than a liberal basis ("other people should have a chance to the better things in life which I have").

There is a danger of organizing people not around a realization of their own real needs, but on the basis of guilt about their "privileges." Guilt is a very effective way of getting money from liberals; it's an atrocious basis for a lifelong revolutionary commitment. The radicalization process is not a purely cerebral acceptance of the correct intellectual analysis (though political analysis is necessary) -- it has to be based on deepfelt human needs.

We have to learn to overcome our elitist and escapist hangups if we wish to build a broad-based movement. We have to overcome our own racism and our own class prejudices, and we have to learn to resist empty privileges and endless mindfuck TV-dinner opiates. But you don't convince people of this by telling them that all their problems are unreal, that they have a pretty good "privileged" life, that they should give up this good life for the sake of others. You do it by telling them that they are slaves, that their lives stink, and that if they want to live a decent human life, a life with dignity and potency, they will have to fight for it-- they will have to overthrow capitalism.

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MORE MONEY, ANYONE???

WASHINGTON, D.C. (LNS) -- American workers are getting so much less for their money now that their increases in wages are offset.

In fact, according to figures released by the U.S. Bureau of Labor Statistics, purchasing power in April declined to the lowest point since the fall of 1965.

"In those areas where there seems to be strong competition, prices have been held in check," commented Arnold Chase, the Assistant Commissioner of Labor Statistics. But because monopolies (or oligopolies) control a major part of production, prices have skyrocketed. The Consumer Price Index rose from 125.6 in March to 126.4 in April. This means that in March, it took $12.56 to buy what cost $10 about ten years ago, but in April it took $12.64.

In terms of what the dollar would buy in 1957-59, the average weekly take-home pay for a non-farm (and non-government) worker with three dependents fell to $77.62 in April. This is a drop of 45¢ since March.

So it means very little to the average person that his wages are higher than ever before -- about $110 per week. It only means that while increasing wages, the corporations have increased prices even more. What they lose in increasing wages, they more than make up for in increasing prices. This is what inflation means, more "dollars" in your paycheck, but even more needed to buy the necessities.

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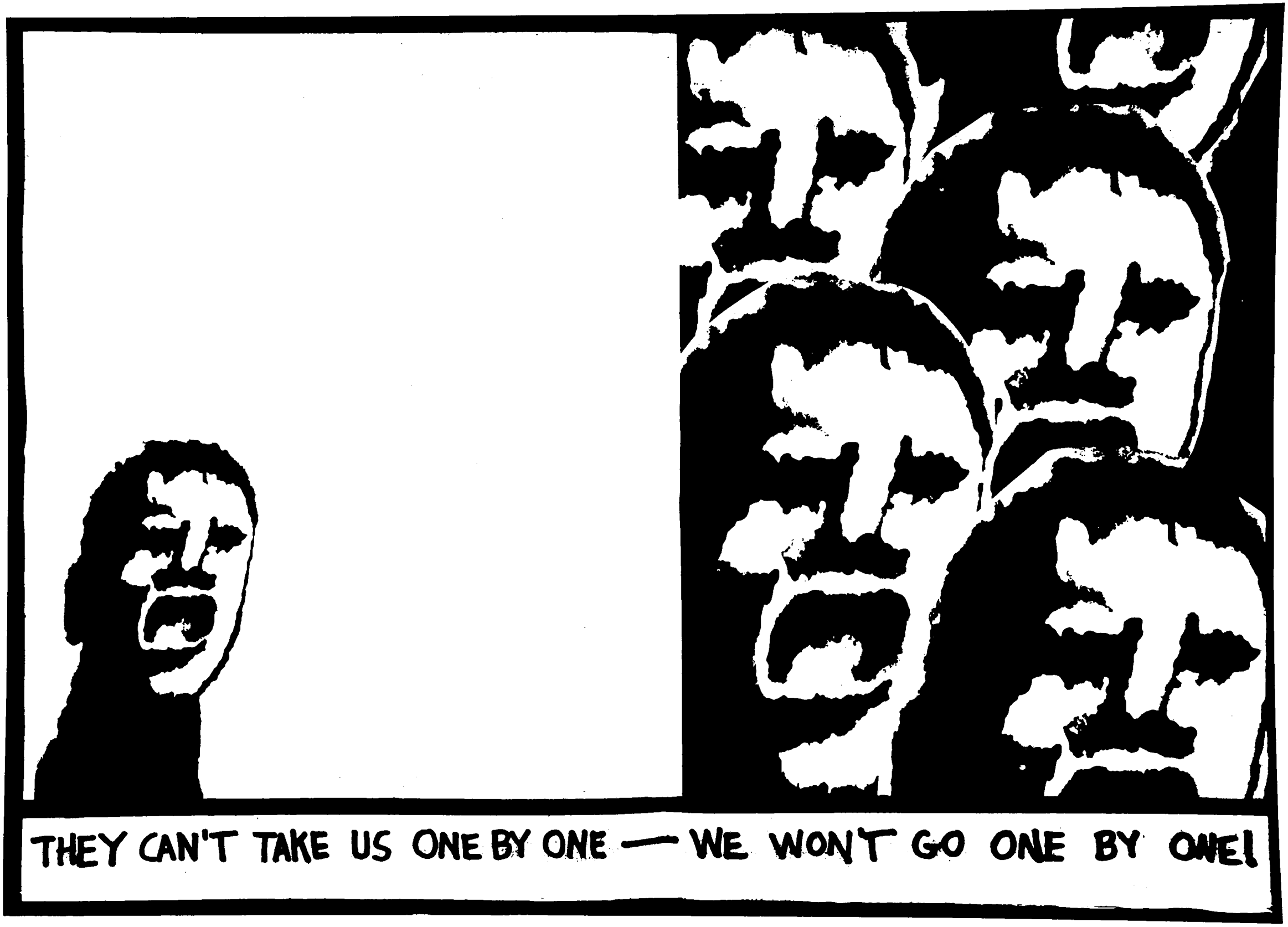
END OF THE TEXT ---
GRAPHICS FOLLOW

SHOOT
KILL

Ronald Reagan caricatured as a helicopter drops bombs and soldiers shoot the people of People's Park.

CREDIT: Paul Spina/LNS


THEY CAN'T TAKE US ONE BY ONE — WE WON'T GO ONE BY ONE!

CREDIT High School Free Press/LNS

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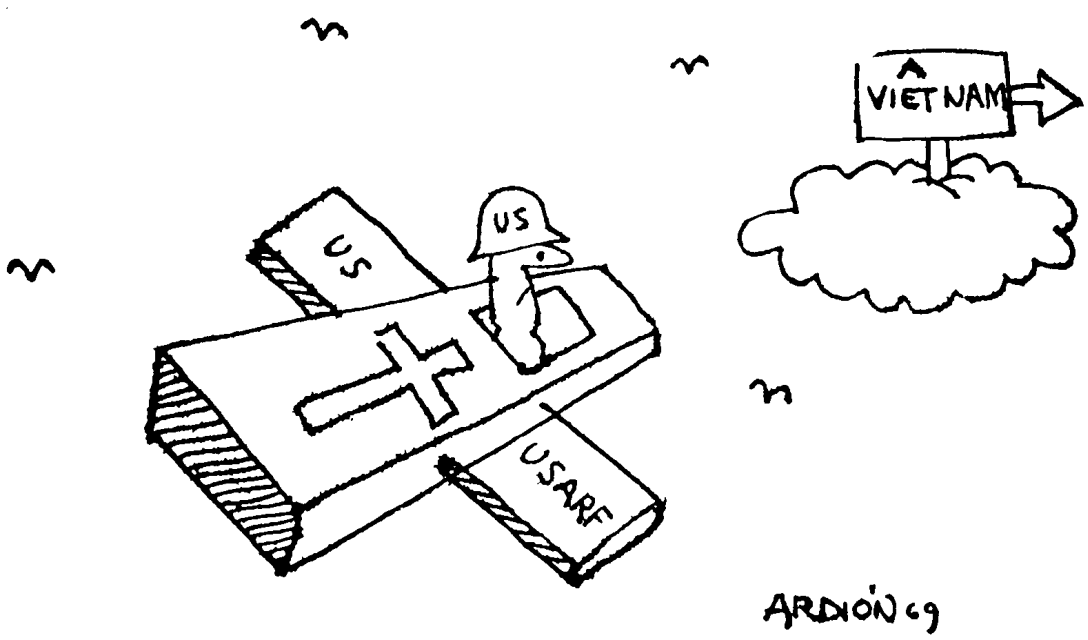
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TOP: Credit Resistance/LNS

BOTTOM: Credit Juventud Rebelde/LNS

SHOWTIME

IMPORTANT....IMPORTANT....IMPORTANT...IMPORTANT

James Rector (encircled) lying on the roof after being shot by pig, as pigs aim to shoot again. Rector later died. Artist Alan Blanchard on the next roof was blinded.

Credit: Pat Crowley/LNS